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Belief In the Last Day

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will permanently reside and take their places in it.

Belief In The Last Day Has Three Parts

1. To believe in the Resurrection. - The Resurrection happens when the Horn will be blown for the second time. Afterwards, mankind will be resurrected to face the questioning by the Lord of the worlds. They will neither be wearing shoes nor circumcised, and they will be naked and visible to others on this state, (however, everyone will be absolutely preoccupied with what they are going to face and the hardship of the Day of Resurrection). Allah said, what translated means, "As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it." [Al-Anbyaa 21:104]

{كَمَا بَدَأْنَا أَوَّلَ حَلْقٍ نُّعِيْدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ}
الأنبياء: 104

Transliteration: kama badana awwala khalqin nuAAeeduhu waAAadan AAalayna
inna kunna faAAileena

The Resurrection is a true event that the Qur'aan, the Sunnah and the consensus of Muslims have confirmed. Allah said, what translated means, "After that, surely you will die. Then (again), surely, you will be resurrected on the Day of Resurrection." [Al-Muminon 23:15-16]

{تُمْ إِنْكُمْ بَعْدَ ذَلِكَ لَمَيِّثُونَ (١٥) تُمْ إِنْكُمْ يَوْمَ الْقِيَامَةِ تُبَعَّثُونَ}
المؤمنون: 15-16

Transliteration: Thumma innakum baAAda thalika lamayyitoona (15) Thumma
innakum yawma alqiyamati tubAAathoona

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The Prophet (sallallaahu alaihi wa-sallam) said, what translated means, "On the Day of Resurrection, Mankind will be resurrected while they are bear-footed and naked." [Saheeh al-Bukharee and Saheeh Muslim]

« إِنَّكُمْ مُحْشَرُونَ حَفَّةً عَرَّةً »

صحيح البخاري و مسلم

The Muslims are unanimous on confirming the Day of Resurrection. This is the wisdom of Allah, for He decreed that creation will have a day of reckoning for their deeds after He sent them Messengers to inform them of His Commandments. He said, what translated means, "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" [Al-Muminon 23:115]

{أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَّاً وَأَنْكُمْ إِلَيْنَا لَا تُرْجَعُونَ}

المؤمنون: 115

Transliteration: Afahasibtum annama khalaqnakum AAabathan waannakum
ilayna la turjaAAoona

and, "Verily, He Who has given you (O Muhammad (sallallaahu alaihi wa-sallam)) the Qur'aan will surely bring you back to the Ma'ad (place of return)." [Al-Qasas 28:85]

{إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُكَ إِلَى مَعَادٍ}

Transliteration: Inna allathee farada AAalayka alqurana laradduka ila maAAadin

2. To believe in the Reckoning - In the Last Day, the slave will be rewarded or punished for his deeds. This fact was also confirmed by the Qur'aan, the Sunnah and the consensus of Muslims. Allah said, what translated means, "Verily, to Us will be their return. Then verily, for Us will be their Reckoning." [Al-Ghashya 88:25-26]

{إِنَّ إِلَيْنَا يَأْتِهُمْ (٢٥) ثُمَّ إِنَّ عَلَيْنَا حِسَابُهُمْ}

الغاشية: 25-26

Transliteration: Inna ilayna iyabahum (25) Thumma inna AAalayna hisabahum

"Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof and they will not be wronged." [Al-An'aam 6:160]

{مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْتَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ}
الأنعام: 160

Transliteration: Man jaa bialhasanati falahu AAashru amthalihā waman jaa
biaissayyati fala yujza illa mithlahā wahum la yuthlamoona

and, "And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it And Sufficient are We as Reckoners." [Al-Anbyaa 21:47].

وَنَصْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ حَزْدَلٍ أَتَيْنَا

{بِهَا وَكَفَى بِنَا حَاسِبِينَ

الأنبياء: 47

Transliteration: WanadaAAu almawazeena alqista liyawmi alqiyamati fala
tuthlamu nafsun shayan wain kana mithqala habbatin min khardalin atayna biha
wakafa bina hasibeen

The Prophet (sallallaahu alaihi wa-sallam) said, what translated means, "Allah will bring the believer closer to Him, and will shield him from being exposed (for his evil deeds in front of everyone). He will say: "Do you remember such and such (evil) deed? Do you remember such and such (evil) deed?" He will say: "Yes, O my Lord!" When He gets his confessions for his evil deeds, and he (the salve) thinks that he is close to destruction, he will say: "I have preserved you (from being exposed in front of others for these evil deeds) during your lifetime. Today, I forgive them for you." Then, he will be given his record of deeds. As for the disbelievers and the hypocrites, they will be called in public: "These are the ones who lied on their Lord (did not follow His Guidance sent down with their Prophets). Therefore, Allah's curse will befall the unjust ones." [Saheeh al-Bukharee and Saheeh Muslim]

«إِنَّ اللَّهَ يَدْعُ الْمُؤْمِنَ، فَيُضَعُ عَلَيْهِ كُنْفَهُ وَيُسْتَرُهُ، فَيَقُولُ: أَتَعْرَفُ ذَنْبَ كَذَا؟ أَتَعْرَفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيْ رَبِّ، حَتَّىٰ»
إِذَا قَرَرَهُ بِذَنْبِهِ، وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ، قَالَ: سُترْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطِي كِتَابَ حَسَنَاتِهِ.
«وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ، فَيَقُولُ الْأَشْهَادُ: {هُؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَىٰ الظَّالِمِينَ

صحيح البخاري ومسلم

And, "Whoever intends to perform a good deed, and doesn't do it, Allah will record it for him one deed, and if he performs it, Allah will record it for him as

ten deeds, to seven hundredfold, to many more folds. Whoever intends to commit an evil deed, and doesn't do it, Allah will record it for him one good deed, and if he commits it, Allah will record it as one evil deed." [Saheeh al-Bukharee and Saheeh Muslim]

فمن هم بحسنة فلم يعملاها كتبها الله عنده حسنة كاملة . وإن هم بها فعملها كتبها الله عز وجل عنده عشر حسناً»
إلى سبعمائة ضعف إلى أضعاف كثيرة . وإن هم بسيئة فلم يعملاها كتبها الله عنده حسنة كاملة . وإن هم بها فعملها ،
«كتبها الله سيئة واحدة

صحيح البخاري ومسلم

Muslims are unanimous that the Day of Reckoning will come. This is the Wisdom of Allah. He revealed the Books, sent down the Messengers and commanded that they be accepted, followed and obeyed. He commanded that whoever oppose them (the Books and the Messengers) are to be fought. He permitted shedding their blood, and the seizure of their children, women and possessions. If there will not be a Day of Reckoning, then this Commandment will be time wasted. Allah is immune from such joyful play. "Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent.' [Al-A'raf 7:6-7].

{فَأَنْتَسْأَلُنَّ الَّذِينَ أُزِيلَ إِلَيْهِمْ وَلَنْسَأَلَنَّ الْمُزَسَّلِينَ (٦) فَلَنَقْصَنَ عَلَيْهِمْ يَعْلَمُ طَوْمَا كُنَّا عَائِبِينَ}
الأعراف: 7-6

Transliteration: Falanasalanna allatheena orsila ilayhim walanasalanna

almursaleena (6) Falanaqussanna AAalayhim biAAilmin wama_ kunna ghaibeena

3. To believe in Paradise and Hell -They are the final destination for whoever deserves either one of them, and for eternity. Paradise is the destination of the ultimate happiness and joy that Allah prepared for the believers who feared Him, believed in what He required from them to believe and obeyed Him and His Messenger. They are the ones who were sincere to Allah and followers of His Messenger. Paradise contains, of Allah's bounties, "What no eye has ever violated, what no ear has ever heard of and what no mind has ever imagined (of joys that Allah hid for the believers)." Allah said, what translated means, "Verily, those who believe (in Allah) and do righteous, good deeds, they are the best of creatures. Their reward with their Lord is Gardens of Eternity, underneath which rivers flow, they will abide therein forever, Allah Well-Pleased with them, and they with Him. That is for him who fears his Lord." [Al-Bayna 98:7-8]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّيَةِ (٧) حَزَارُهُمْ عِنْدَ رَبِّهِمْ حَتَّىٰ عَدْنٍ تَجْرِي
{مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا} رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبِّهِ

البينة: 8-7

Transliteration: Inna allatheena amanoo waAAamiloo alssalihati olaika hum khayru albariyyati (7) Jazaohum AAinda rabbihim jannatu AAadnin tajree min tahtihaa alanharu khalideena feehaa abadan radiya Allahu AAanhuma waradoo AAanhuhu thalika liman khashiya rabbahu

And, "No person knows what is kept hidden for them of joy as a reward for what they used to do.)' [Al-Sajda 32:17]

{فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِي لَهُمْ مِنْ قُرْبَةٍ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ}

السجدة: 17

Transliteration: Fala taAAlamu nafsun ma okhfiya lahum min qurrati aAAyunin jazaan bima kanoo yaAAmaloona

As for Hell, it is the destination of torment and punishment that Allah prepared for the unjust disbelievers. They are the ones who disbelieved in Him and disobeyed His Messengers. Hell contains kinds of punishment and torment that no one could ever imagine. Allah said, what translated means, "And fear the Fire, which is prepared for the disbelievers." [Aal-i-Imraan 3: 131]

{وَاتَّقُوا النَّارَ الَّتِي أَعْدَّتْ لِلْكَافِرِينَ}

آل عمران: 131

Transliteration: Waittaqoo alnnara allatee oAAiddat likafireena

"We have prepared for the wrongdoers, a Fire whose walls will be surrounding them. And if they ask for help (relief, water etc.) they will be granted water like boiling oil that will scald their faces. Terrible the drink, and an evil dwelling." [Al-Kahf 18: 29]

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سَرَادِفْهَا ۝ وَإِنْ يَسْتَغْيِثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۝
{بِنْسَ الشَّرَابِ وَسَاءُتْ مُرْتَفَقًا

الكهف: 29

Transliteration: inna aAtadna lilththalimeena naran ahata bihim suradiquah
wain yastagheethoo yughathoo bimain kaalmuhli yashwee alwujooha bisa
alshsharabu wasaat murtafaqan

and, "Verily, Allah has cursed the disbelievers, and has prepared for them a

flaming Fire (Hell). Wherein, they will abide forever, and they will find neither a protector nor a helper. On the Day when their faces will be turned and rolled from all sides in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad)." [Al-Ahzab 33:64-66]

إِنَّ اللَّهَ لَعَنِ الْكَافِرِينَ وَأَعَدَ لَهُمْ سَعِيرًا (٦٤) خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا (٦٥) يَوْمَ { تُنَقَّلُ بُوْجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ

الأحزاب: 64-66

Transliteration: Inna Allaha laAAana alkafireena waaAAadda lahum saAAeeran
(64) Khalideena feeha abadan la yajidoona waliyyan wala naseeran (65) Yawma
tuqallabu wujohuhum fee aInnari yaqooloona ya laytana ataAAAna Allaha
waataAAAna alrasoola

Belief in Life After Death: Believing in the Last Day requires Muslims to also believe in life after death and in the following:

1. The questioning in the grave. The dead will be asked, in their graves, about the lord, the religion and the Prophet they followed during their lifetime. Allah will lead the believer to say what is necessary, saying, "Allah is my Lord. My religion is Islam. My Prophet is Muhammad (sallallaahu alaihi wa-sallam)." As for the unjust, Allah will lead him to misguidance saying, in answer to the above questions "What! What! I do not know." Also! the hypocrites and the ones who always had doubts about Allah.

The Prophet said "You will be asked, 'What do you know about this man (the Prophet Muhammad)?' Then the faithful believer (or Asma' said a similar word)

will reply, 'He is Muhammad Allah's Apostle who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it.' (the same)." [Saheeh al-Bukhari and Saheeh Muslim]

يُؤْتَى أَحَدُكُمْ فِي قَالَ لَهُ: مَا عَلِمْتَ بِهَذَا الرَّجُلِ؟ فَأَلِمَ الْمُؤْمِنُ، أَوْ الْمُوقِنُ، لَا أَدْرِي أَيِّ ذَلِكَ قَالَ أَسْمَاءُ، فَيَقُولُ: مُحَمَّدٌ»
رسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَىِ، فَأَجْبَنَا وَآمَنَا وَاتَّبَعْنَا، فَيَقُولُ لَهُ نَمْ صَالِحًا، فَقَدْ عَلِمْنَا إِنْ كُنْتَ لِمُوقِنٍ، وَأَمَّا الْمُنَافِقُ، أَوْ الْمُرْتَابُ، لَا أَدْرِي أَيْتَهُمَا قَالَ أَسْمَاءُ، فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقَلَّتْهُ
صَحِيحُ الْبَخَارِيِّ وَمُسْلِمُ

2. The torment or joy in the grave. The unjust, the disbelievers and the hypocrites will be tormented in their graves. Allah said, what translated means, "And if you but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls; this day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject his Ayat (proofs, signs, evidences, etc.) with disrespect" [Al-An'aam 6: 93]

وَلَوْ تَرَى إِذَا الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوهَا أَنْفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ {
عَذَابَ الْهُوَنِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكِرُونَ
الأنعام: 93}

Transliteration: walaw tara ithi al thalimoona | fee ghamarati almawti
waalmaikatu basitoo aydeehim akhrijoo anfusakumu alyawma tujzawna
AAathaba alhooni bima kuntum taqooloona AAala Allahi ghayra alhaqqi wakuntum
AAan ayatihi tastakbiroona

and about Pharaoh's people, "The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Pharaoh's people to enter the severest Torment" [Ghafer 40:46]

{النَّارُ يُعَرِّضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا طَوِيلًا وَيَوْمَ تَقُومُ السَّاعَةُ أَذْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ}
غافر: 46

Transliteration: Alnnaru yuAAradoona AAalayha ghuduwwan waAAashiyyan
wayawma taqoomu alssAAatu adkhiloo ala firAAawna ashadda alAAathabi

Zaid ibn Thabit (radiyallaahu anhu) narrated that the Prophet (sallallaahu alaihi wa-sallam) said to his companions what translated means, "I would have asked Allah to let you hear what I am hearing from the punishment in the grave, but for the fear that you would not bury each other after that" Then the Prophet (sallallaahu alaihi wa-sallam) turned his face towards them, saying, "Seek refuge in Allah from the torment of the Fire." They said, "We seek refuge in Allah from the torment of the Fire." He said, "Seek refuge in Allah from the torment of the grave." They said, "We seek refuge in Allah from all calamities, apparent or hidden." They said, "We seek refuge in Allah from all calamities, apparent or hidden." He said, "Seek refuge in Allah from the calamity of Al-A"war Ad-Dajjal (the False Messiah)." They said, "We seek refuge in Allah from the calamity of Al-A"war Ad-Dajjal." [Saheeh

إن هذه الأمة تبتلى في قبورها. فلو لا أن لا تدافنوا، لدعوت الله أن يسمعكم من عذاب القبر الذي أسمع منه "ثم أقبل" « علينا بوجهه، قال "تعونوا بالله من عذاب النار" قالوا: نعوذ بالله من عذاب النار. قال "تعونوا بالله من عذاب القبر" قالوا: نعوذ بالله من عذاب القبر. قال "تعونوا بالله من الفتنة، ما ظهر منها وما بطن" قالوا: نعوذ بالله من الفتنة، ما ظهر منها وما بطن. قال "تعونوا بالله من فتنة الدجال" قالوا: نعوذ بالله من فتنة الدجال

صحيح مسلم

As for joys of the grave, they are given to the believers. Allah said, what translated means, "Verily, those who say: "Our Lord is Allah (alone)," and then they stood fast on them (these words that they say), on them the angels will descend (at the time of their death) (saying): "Fear you not, nor grieve! But receive the glad tidings of Paradise which you have been promised?" [Fusilat 41:30]

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا شَتَّىٰ لَعَلَيْهِمُ الْمَلَائِكَةُ أَلَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ
{الِّيَ كُنْتُمْ تُوعَدُونَ

فصلت: 30

Transliteration: Inna allatheena qaloo rabbuna Allahu thumma istaqamoo tatanazzalu AAalayhimu almalaikatu alla takhafoo wala tahzanoo waabshiroo bialjannati allatee kuntum tooAAadoona

and, "Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on? But We (our angels who take the soul) are nearer to him than you, but you see not. Then why do you

not, if you are exempt from the reckoning and recompense (punishment). Bring back the soul (to its body), if you are truthful? Then if he (the dying person) be of those near ones (close to Allah), (there is for him) rest and provisions, and a Garden of Delights (Paradise)." [Al-Waaqia 56: 83-89]

فَلَوْلَا إِذَا بَلَغَتِ الْخُلُقُومَ (٨٣) وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ (٨٤) وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ (٨٥)
فَلَوْلَا إِنْ كُنْتُمْ عَيْرَ مَدِينِينَ (٨٦) تَرْجِعُونَّا إِنْ كُنْتُمْ صَادِقِينَ (٨٧) فَأَمَّا إِنْ كَانَ مِنَ الْمُفَرِّقِينَ (٨٨)
فَرَوْحٌ وَرِيحَانٌ وَجَنَّتُ نَعِيمٌ

الواقعة: 89-83

Transliteration: Falawla itha balaghati alhulqooma (83) Waantum heenaithin
tanthuroona (84) Wanahnu aqrabu ilayhi minkum walakin la tubsiroona (85)
Falawla in kuntum ghayra madeeneena (86) TarjiAAoonaha in kuntum sadiqeena
(87) Faamma in kana mina almuqarrabeena (88) Farawhun warayhanun wajannatu
naAAeemin

Al-Baraa' ibn Azib narrated that the Prophet (sallallaahu alaihi wa-sallam) said about the believer, that after he is asked by the angels (about the lord, the religion and the Messenger he followed) and after he replies (saying that his Lord is Allah, his religion is Islam and his Messenger is Muhammad (sallallaahu alaihi wa-sallam)), "A caller from heaven will say: "My slave has said the truth. Therefore, furnish him (his grave) from Paradise, dress him from Paradise and open a door for him to Paradise." Then he said, "He will receive from its tranquility and perfume. His grave will be enlarged for him the distance that his sight reaches." [Musnad Ahmad]

«فيأتيه ملكان فيجلسان فيقولان له من ربك فيقول ربى الله فيقول ديني الإسلام فيقولان له ما هذا»

الرجل الذي بعث فيكم هو رسول الله صلى الله عليه وسلم فيقول له وما عملك فيقول قرأت كتاب الله فآمنت به وصدقت فينادي مناد في السماء أن صدق عبدي فافرشوه من الجنة وألسنه من الجنة وفتحوا له بابا إلى الجنة
«قال فيأتيه من روحها وطيبها ويفسح له في قبره مد بصره
مسند أحمد

Benefits of Believing in the Last Day

1. The desire to do righteous, good deeds, seeking the good results in the Last Day.
2. The fear from committing and approving of evil deeds, fearing the torment of the Day of Reckoning.
3. The believer feels that this belief makes him forget the hardships he faces in this life. He is preoccupied with working righteousness trying to reach the joys and good rewards of the Last Day.

Some disbelievers reject the idea of life after death saying that this is not possible. This claim is false. Religion, the senses and the mind are used to refute this claim.

As for Religion, Allah said, what translated means: "The disbelievers pretend that they will never be resurrected (for the account). Say (O Muhammad): "Yes! By my Lord, you will certainly be resurrected, then you will be informed (and recompensed for) what you did, and that is easy for Allah." [Al-Taghaboon 64:7]

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُعْنِي وَرَبِّي لَتَبْعَثُنَّ ثُمَّ لَتُنَبِّئُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ
يَسِيرٌ

التفاين: 7

Transliteration: ZaAAama allatheena kafaroo an lan yubAAathoo qul bala warabbee latubAAathunna thumma latunabbaonna bima AAamiltum wathalika AAala Alla*hi* yaseerun

All Scriptures are unanimous on this matter.

As for the Senses, Allah demonstrated to his slaves how He raised the dead in this life. In Surat Al-Baqarah. Allah mentioned five examples:

1. The People of Moses said to him, "We will no believe in you unless we see Allah without a barrier." They were seized by death and then Allah resurrected them. To remind the Children of Israel with this story, Allah said, what translated means, "And (remember) when you said: "O Moses: We shall never believe in you till we see Allah Plainly." But you were seized with a thunder-bolt (lightening) while you were looking. Then We raised you up after your death, so that you might be grateful." [Al-Baqara 2:55-56]

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ تُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرًًا فَأَخَذْتُكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ {55} ٥٥
بَعْثَاتُكُمْ مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

البقرة: 56-55

Transliteration: Waith qultum ya moosa lan numina laka hatta nara Alla*ha* jahratan faakhathatkumu alssaaAiqatu waantum tanthuroona (55) Thumma baAAathnakum min baAAdi mawtikum laAAallakum tashkuroona

2. The story of the murdered man whom the Children of Israel differed as to who killed him. Allah ordered them to sacrifice a cow and strike him with some of

its parts. so he can tell them who killed him, "And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allah brings the dead to life and shows you His signs so that you may understand." [Al-Baqara 2:72-73]

وَإِذْ قَتَلْتُمْ نَفْسًا فَأَدَارَّا تُمُّ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ (٧٢) فَقُلْنَا اصْرِبُوهُ بِعَضْهَا ۚ كَذَلِكَ {يُخَيِّبِ اللَّهُ الْمُؤْتَلُ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ
البقرة: 72-73

Transliteration: Waith qataltum nafsan faiddaratum feeha waAllahu mukhrijun ma_kuntum taktumoona (72) Faqulna idriboohu bibaAAdiha kathalika yuhyee Allahu almwata wayureekum ayatihi laAAallakum taAAqiloona

3. The story of the nation that escaped from its land for fear of death by the hands of their enemies, although their number was in the thousands. Allah made death seize them and then raised them back to life, "Did you (O Muhammad (sallallaahu alaihi wa-sallam)) not think of those who went forth from their homes in thousands, fearing death? Allah said to them: "Die." And then He restored them to life. Truly, Allah is full of Bounty to mankind, but most men thank not." [Al-Baqara 2:243]

أَلَمْ تَرِ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمُ الْوُفُّ حَذَرَ الْمَوْتَ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيِاهُمْ ۚ إِنَّ {الَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ
البقرة: 243

Transliteration: Alam tara ila allatheena kharajoo min diyarihim wahum oloofun hathara almwati faqala lahumu Allahu mootoo thumma ahyahum inna Allahe lathoo fadlin AAala alnnasi walakinna akthara alnnasi la yashkuroona

4. The story of the person who passed by a village that all its inhabitants had died. He could not imagine that Allah can resurrect them. Allah made death seize him for a hundred years and then raised him from the dead, Or (think you of) such as he who passed by a town all in utter ruins. He said: "Oh! How will Allah ever bring it to life after it's death?" So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or a part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and at your drink, they show no change; and look at your donkey! And thus We have made of you a Sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said: "I Know (now) that Allah is Able to do all things." [Al-Baqara 2:259]

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَّةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُخِيِّي هَذُهُ اللَّهُ بَعْدَ مَوْتِهَا فَمَآتَهُ {
 اللَّهُ مِائَةً عَامٌ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتُ قَالَ كَمْ لَبِثْتُ بَلْ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةً عَامٌ فَانظُرْ
 إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَمَّهُ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَىٰ الْعِظَامِ كَيْفَ
 {نُنْشِرُهَا ثُمَّ نَكْسُوْهَا لَحْمًاٌ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

البقرة: 259

Transliteration: Aw kaallathee marra AAala_q qaryatin wahiya khawiyatun AAala_q
 AAurooshiha qala anna yuhzee hathihi Allahu baAAda mawtiha faamatahu Allahu
 miata AAamin thumma baAAathahu qala kam labithta qala labithtu yawman aw
 baAAda yawmin qala bal labithta miata AAamin faonthur ila taAAamika
 washarabika lam yatasannah waonthur ila himarika walinajAAalaka ayatan liInnasi
 waonthur ila alAAithami kayfa nunshizuha thumma naksooha lahman falamma
 tabayyana lahu qala aAlamu anna Allaha AAala_q kulli shayin qadeerun

5. The story of Abraham who asked Allah to show him how He raises the dead. Allah ordered him to kill four birds, cut them in parts and spread the parts over the surrounding mountains. He told him to call the dead birds, and that he did. These parts were collected (by Allah's Power) and the birds came back to life and they came to Abraham. Allah said, what translated means, "And (remember) when Abraham said: "My Lord! Show me how You give life to the dead. " He (Allah) said: "Do you not believe?" He (Abraham) said: "Yes (I believe), but to be stronger in faith." He said: "Take four bird, then cause them to incline towards you (slaughter them, Cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise." [Al-Baqara 2:260]

وَإِذْ قَالَ إِبْرَاهِيمُ رَبَّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوْلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَكِنْ لَيَطْمَئِنُّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُرْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ {سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

البقرة: 260

Transliteration: Waith qala ibraheemu rabbi arinee kayfa tuhyee almawta qala awalam tumin qala bala walakin liyatmainna qalbee qala fakhuth arbaAAatan mina alttayri fasurhunna ilayka thumma ijAAal AAala kulli jabalin minhunna juzan thumma odAAuhunna yateenaka saAayan waiAAlam anna Allaaha AAazeezun hakeemun

These are five examples of incidents that happened. They prove that raising the dead can happen by the will of Allah. We mentioned before that Jesus raised the dead from their graves, by the will of Allah.

As for the Mind, there are two ways to correctly use it to confirm raising the

dead:

1. Allah is the One who started the creation of heavens and earth. The One who is Capable of starting the creation is also Capable of restarting it. Allah said, what translated means, "And He is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him." [Ar-Room 30:27]

{وَهُوَ الَّذِي يَبْدَا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ}

الروم: 27

Transliteration: Wahuwa allathee yabdaa alkhalqa thumma yuAAeeduhu wahuwa ahwanu AAalayhi

and, "As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it." [Al-Anbiyaa 21:104]

{كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ}

الأنبياء: 104

Transliteration: kama badana awwala khalqin nuAAeeduhu waAADan AAalayna inna kunna faAAileena

and to the one who denied that Allah will give life to the bones when they have rotted away, "Say (O Muhammad (sallallaahu alaihi wa-sallam)): ""He will give life to them Who created them for the first time! And He is the All-Knower of every creation." [Yaseen 36:79]

{قُلْ يُحِيِّهَا الَّذِي أَشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ}

يس: 79

Transliteration: Qul yuhyeeha allathee anshaaha awwala marratin wahuwa bikulli

2. It is noticed that the soil can become dry and that trees and plants die. When Allah sends the rain, the soil comes back to life and plants of all kinds grow and become green. The One who brings life back to the dead soil is Capable of raising the dead. Allah said, what translated means, "And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetation). Verily, He Who gives it life, surely. (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things." [Fusilat 41:39]

وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاسِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّ وَرَبَطْنَا إِنَّ الَّذِي أَحْيَاهَا لَمْخِيٌّ
{الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

فصلت: 39

Transliteration: Wamin ayatihi annaka tara alarda khashiAAatan faitha anzalna
AAalayha almaa ihtazzat warabat inna allathee ahyaha lamuhyyee almawta innahu
AAala kulli shayin qadeerun

"And We send down blessed water (rain) from the sky then We produce therewith gardens and grain (all harvests that are reaped). And tall date-palms, with ranged clusters; A provisions for (Allah's) slaves. And We give life therewith to dead land. Thus will be the Resurrection (of the dead)." [Qaf 50:9-11]

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ (٩) وَالنَّخلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ (١٠)
رِزْقًا لِّلْعِبَادِ وَأَخْيَنَا بِهِ بَلْدَةً مَّيْنًا كَذِلِكَ الْخُرُوجُ

ق: 11-9

Transliteration: Wanazzalna mina alssamai maan mubarakan faanbatna bihi

jannatin wahabba alhaseedi (9) WaInnakhla basiqatin laha talAAun nadeedun

(10) Rizqan lilAibadi waahyayna bihi baldatan maytan kathalika alkhuurooju

Some misguided people reject punishment or joy in the grave claiming that this cannot happen. They claim that if one exhumes the dead, he will find the grave as it was left and that it did not change in size. This claim is rejected by the Shari'ah, the senses and the mind:

As for the Shari'ah, we mentioned some texts before. These texts confirm the punishment or joy in the grave. Ibn Abbas (radiyallaahu anhuma) said, "The Prophet passed by some walls in Madinah. He heard the screams of two persons who were being punished in their graves." The Prophet (sallallaahu alaihi wa-sallam) mentioned the reasons behind this punishment, "One of them did not protect himself (his clothes) from urine. The other one was spreading (sawing) differences (between people)." [Saheeh al-Bukhari]

خرج النبي صلى الله عليه وسلم من بعض حيطان المدينة، فسمع صوت إنسانين يعذبان في قبورهما، فقال:

«(يعذبان، وما يعذبان في كبير، وإنه لكبير، كان أحدهما لا يستتر من البول، وكان الآخر يمشي بالنميمة

صحیح البخاری

As for the Senses, we know that, while dreaming, the one who is asleep sees that he is enjoying a huge space or that he is feeling pain because he is squeezed in a small area. Sometimes, one's sleep is interrupted because of such nightmares, although he is still in his bed. Sleeping is similar to dying. Allah said, what translated means, "It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keep those (souls)

for which He had ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply." [Az-Zumur 39:42]

لَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ {وَيُرْسِلُ الْأُخْرَى إِلَى أَجْلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ
الزمر: 42

Transliteration: Allahu yatawaffa alanfusa heena mawtiha waallatee lam tamut
fee manamiha fayumsiku allatee qada AAalayha almawta wayursilu alokhra ila
ajalin musamman inna fee thalika laayatin liqawmin yatafakkaroona

As for the Mind, sometimes one sees dreams that may later happen in real life. Some Muslims may see the Prophet in their dreams. Whoever sees the Prophet, on the shape that he was described in books of Hadith, is saying the truth in that he saw him. This happens while one is still in his bed. If this is the case in this material life, what about matters of the other life?

As for their claim that when one exhumes a dead body, that no signs of abnormal change, either in the body or the grave itself, are detected, we say the following:

1. The Shari'ah cannot be rejected by depending on these doubts. These doubts can easily be refuted, providing one uses his mind. There is a popular saying: "There are many who refute a truth, while the problem lies with their limited comprehension."

2. Life in the grave is a matter of the unseen. The senses cannot unveil the unseen. If matters of the unseen are unveiled by the senses, then belief in the unseen will not have any useful meaning, in which case believing or disbelieving is irrelevant, since there would be no matters of the unseen to believe in.

3. Only the dead feel the punishment or joy in the grave. Also, the one who is dreaming is the only one who is experiencing the pain of being squeezed in a small space or the joy of being in an open area. Others do not feel the same as the one who is experiencing these dreams, although he is still in his bed. The Prophet (sallallaahu alaihi wa-sallam) used to receive revelation while he was among his companions and the companions did not hear the revelation. Sometimes, the angel came in the shape of an invisible man. The companions did not see the angel while he was delivering revelation to the Messenger.

4. Humans have limited comprehension and understanding of the universe. They only understand what Allah gave them the capability to understand. They do not understand all of the existence. The seven heavens, the earth and all that which is therein praise Allah. Allah, sometimes, gives the power to some of His creation to hear such praise. Humans cannot hear such praise. Allah said, what translated means, "The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving." [Al-Israa 17:44]

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا
{تَفَقَّهُونَ تَسْبِيحُهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

الإسراء: 44

Transliteration: Tusabbiḥu lahu alssamawatu alssabAAu waalardu waman

feehinna wain min shayin illa yusabbiḥu biḥamdihi walakin la tafqahoona
tasbeeḥahum innahu kāna ḥaleeman ghafooran

Also, devils and the Jinn go about in the earth. The Jinn came to the Messenger and listened to his recitation of the Qur'aan. When he finished, they went back to their nation to convey the Message to them. However, this creation is out of the reach of human's Comprehension, "O Children of Adam! Let not Satan deceive you, as he got your parents (Adam and Eve) out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his soldiers see you from where you will not see them. Verily, We made the devils protectors (and helpers) for those who believe not." [Al-A'raaf 7:27].

يَا بَنِي آدَمَ لَا يَقْتَنِّكُمُ السَّيْطَانُ كَمَا أَخْرَجَ أَبْوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِتَاسِهِمَا لِيُرِيهِمَا سَوْأَتِهِمْ {
إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ
الأعراف:27

Transliteration: Ya banee adama la yaftinannakumu alshshaytanu kama akhraja abawaykum mina aljannati yanziAAu AAanhuma libasahuma liyuriyahuma sawatihima innahu yarakum huwa waqabeeluhu min haythu la tarawnahum inna jaAAalna alshshayateena awliyaa lillatheena la yuminoona

Creation can neither reach what is beyond their comprehension nor understand all the existence. Therefore, one cannot dispute "flatters of the unseen that he cannot comprehend.

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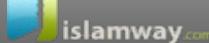
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